The New Year's holiday highway death toll soared far above the National Safety Council prediction of 320 to reach a new all time high for any three-day New Year's holiday.

A total of 374 Americans died on the highways during the New Year's holiday—10 more than the previous high of 364 set in 1955-56.

However, the nation's three-day Christmas holiday cost substantially less in highway deaths this year than in comparable Christmas weekends of recent years.

The total Christmas traffic toll of 493 was about 15 per cent less than the 609 highway deaths in the three-day Christmas holiday period of 1955. The 493 total was also 37 less than the National Safety Council prediction of 530.

If previous Safety Council Studies hold true for this Christmas-New Year's holiday period, 55 per cent of the total highway deaths involved a drinking driver or pedestrian.

In other words, of the 867 persons killed on the highways during the Christmas-New Year's season, 477 died because someone combined his driving with drinking.

The 11 major steel producers and the United Steelworkers settled their prolonged wage dispute on January 4, assuring the nation of two-and-a-half years of steel peace.

Vice President Richard M. Nixon and Labor Secretary James P. Mitchell were credited by both sides with a central role in the settlement. A Nixon-Mitchell formula, the industry said, is embodied in the new contract.

The new contract runs from January 1 to June 30, 1962. It provides a package of increased wage and fringe benefits estimated at 40 cents an hour in the last nine months of its life.

(continued on page 2)

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Dateline

(continued from page 1)

The agreement removes the threat of a further steel strike. Last year's walkout began July 15 and lasted 116 days until November 7. The Steelworkers then returned to their jobs under a court order which would have expired January 26.

While the January 4 agreement was technically with only the 11 leading companies, its terms will be followed by 82 other concerns with whom the union was still at loggerheads.

President Eisenhower has ended the nuclear test ban. Evidently this decision was recommended by 13 high level advisors who late in December flew to Augusta, Ga. Many of these were Pentagon personnel.

The announcement was designed to stimulate agreement by East-West representatives at Geneva who have been working on a treaty with moderate success for over a year.

Senator Humphrey, chairman of the subcommittee on disarmament, properly labelled the decision "nuclear brinkmanship." It opens the door to Russian tests, since Khrushchev declared before the UN that the Soviet Union would not be the first to resume nuclear testing.

Not only did the recent UN Assembly express its hope that all nuclear weapons testing would stop, but after earnest debate by a two-thirds vote specifically asked France not to conduct the Sahara test. The President's action will encourage France to proceed.

The British Government has wisely announced that it will maintain its unlimited moratorium on nuclear tests, as long as the Geneva talks continue.

At its recent annual meeting the Board of World Peace said, "We urge the United States . . . to observe the request of the UN General Assembly that no further tests be conducted while negotiations are in progress."

The President should receive immediately many letters of protest from Methodists.

The increasing significance of the "dark continent" was underscored by a decision of the U. S. government to have an African economic aid conference in Madrid, January 18 to 22.

American foreign aid representatives from 14 African nations will confer. Excluding three North African states, in two of which, Morocco and Libya, the United States maintains costly air bases, our assistance to Africa has been extremely modest.

In the present fiscal year United States non-military aid for all Africa with a population of 150,000,000 has amounted to less than $10 million.

It is anticipated that in the current session of Congress the administration will ask that this amount be tripled.

A decision has been made to continue indefinitely the Vigil at the Fort Detrick, where research in bacteriological warfare is carried on. A recent release from the headquarters of the Vigil, 324 W. Patrick Street, Frederick, Md., asserted:

"Suffering and death of millions of men, women, and children continue to be prepared at Fort Detrick. The citizens of the United States have not been sufficiently informed of what is being done in their name."

The medical profession is pushing a grass-roots fight to combat the growing drive to enact some type of compulsory health insurance in 1960.

According to the American Medical Association, country societies are taking ads to emphasize that "no person with a legitimate need for a doctor's services needs to forego that care because of inability to pay."

The idea is to counter what the AMA considers "loose talk" about all the poor persons who go without medical care.

The AMA push at the local level is based on a well-grounded fear that the 1960 election-year Congress may pass a Social Security measure that would provide insurance against the costs of hospitalization, nursing home care, and surgery for all those eligible for old-age and survivor benefits.

TEMPERANCE

Recently FBI Director J. Edgar Hoover called for stern action against dealers in obscene and vulgar literature.

Writing in the January issue of the FBI law enforcement Bulletin, Mr. Hoover said:

"The time for half-hearted oblique action against depravity is past. Although this despicable trade reaps $500 million a year, this diabolical business is costing the nation much more than money. It is robbing our country and particularly our younger generation of decency—it is a seedbed for delinquency among juveniles and depravity among all ages."

Mr. Hoover's statement lent support to a campaign which Postmaster General Summerfield has been waging, with special emphasis on keeping obscene matter—and advertising for it—out of the mails.

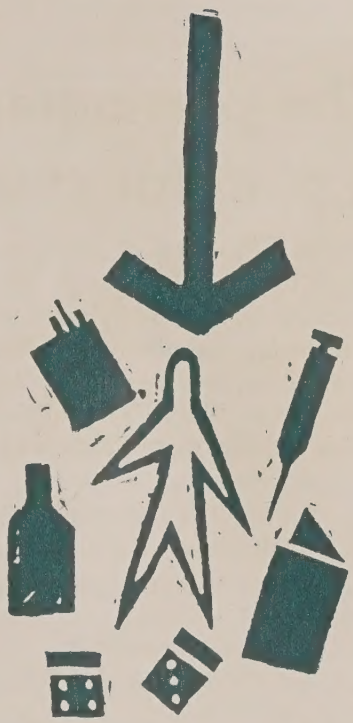
Noting that a rape occurred every 36 minutes in this country in 1958, Mr. Hoover said that sex crimes and obscene literature often go hand in hand.

Another criminologist, Lois L. Higgins, director of the Illinois Crime Prevention Bureau, recently pictured pornography as "an organized criminal activity with an increasingly direct relationship to other forms of commercialized vice."

She said that present laws against pornography provide penalties which are not sufficient to deter the commercial dissemination of obscenity. And then these laws are not sufficiently enforced.

"The large potential profits and small consequences of punishment seem to be attracting the worst criminal elements," she said. "The production of pornographic material seems to be related directly to organized prostitution, which in turn seems to be an aspect of organized crime."

Because of these degrading consequences of obscene literature, Postmaster General Summerfield and other national leaders have urged Americans to act to wipe out obscenity. *On the following pages, CONTACT presents a plan of action for the churches.*



TEMPERANCE

The recent deluge of "glamour" magazines and motion pictures which overemphasize sex to pornographic extremes reveals a new and dangerous sickness in our society. Publishers and motion picture producers have found self-regulation impossible.

But deploring the situation is not enough. The church must provide constructive answers. There is a need for courses of study to help young people understand Christian attitudes toward sex and personality growth. There is need for community action to eliminate the distribution and sale of pornographic literature, films and amusements.

Here is a "blueprint" of some action possibilities.

The pornography problem: a plan for church action

Since the problem of pornography cannot be solved by a single church or group, there must be some community-wide organization. In many communities, such a group is fostered through a "Mayor's Committee" which includes representatives of

- the churches
- parent-teacher associations
- youth groups
- woman's clubs
- service clubs
- veterans organizations
- trade associations for druggist, grocers, etc.
- theater operators

The committee can be given a positive name. One city has called their group the "Mayor's Committee for Good Literature and Films." The committee should include adequate legal counsel.

Sometimes a committee with this broad representation is not possible. This should not restrict the formation of a committee with non-limited membership.

Resources for study

Before suggesting action steps, the committee members should be thoroughly briefed on the problem at hand and the background information necessary for understanding.

Here are some resources that will help:

The Accused—16mm black and white sound film. Loretta Young Television show. Running time 29 minutes. Available from Citizens for Decent Literature, 3901 Carew Tower, Cincinnati 2, Ohio. Dramatic story of what citizens of a community can do to generate concern about the problem of salacious literature. Rental price, $5.00.

A Sickness In Society—booklet analyzing sex exploitation on the newsstands. Available from General Board of Temperance, The Methodist Church, 100 Maryland Avenue Northeast, Washington 2, D. C. 25 cents per copy.

The Church Looks at Immorality in Print and on Screen—an excellent booklet published by the Board of Christian Social Action, American Lutheran Church, 57 E. Main Street, Columbus, Ohio. Copies free.

Churchmen's Commission for Decent Publications—a national organization giving aid to local groups and helping to influence national legislation. A quarterly newsletter is available to member groups. Address: 601 Maryland Avenue Northeast, Washington, D. C.

Obscene Matter Sent Through the Mails—1959 Report of the Post Office and Civil Service committee, U. S. House of Representatives. Available free of charge from your congressman.

Local committee action

(1) Determine what laws are available at the community, state, and national levels.

(2) Survey the community newsstands and entertainment media (assign persons in groups of two to work on the research), and study the publications and entertainment carefully to ascertain whether they do or don't violate community, state, or national laws.

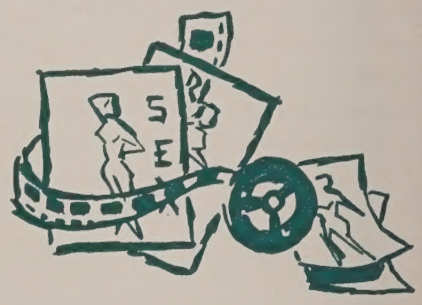
(3) Prepare and present a research report to the committee.

(4) Attempt to persuade news dealers and entertainment managers to voluntarily remove objectionable material, pointing out the possibility of prosecution if they do not.

(5) Present research brief with findings to the proper local authorities.

(6) Encourage local authorities to follow stricter enforcement procedures.

(7) Rally public support for new and stricter legislation enlisting press,



radio and television cooperation, including letters to the editor, special TV and newspaper reports, and editorials.

(8) Determine which flagrant violators might be faced with legal action (action might be taken in several communities at the same time).

(9) Publicize the healthy developments in the action against obscene materials and determine other essential laws necessary for the public welfare.

(10) Urge newspapers to keep suggestive and obscene advertisements out of their movie pages.

(11) Issue a list of cooperating dealers. Prepare a symbol for the dealers and managers to place in their newsstands and theaters.

(12) Urge wholesome sex education in schools, churches and other youth organizations.

(13) Provide a speakers bureau

for local groups. Distribute films and printed materials (see above).

(14) Provide wholesome alternatives to pornography—educational, leisure time, and occupational activities for youth. Provide or recommend good reading and viewing materials and encourage the patronage of products upholding sound standards of decency and morality.

(15) Remain vigilant—an entire community alert to, acting on, continuingly informed, and vigilantly watchful to eliminate pornographic and other tainted influences will keep the problem under control.

State action

(1) Determine laws available at state level.

(2) Highlight legal precedents for effective action, and work with bar association to obtain this action, including a legal definition of pornography.

(3) Have a lawyer draw up a brief covering the state situation on pornography.

(4) Consult competent lawyers on the effect Supreme Court decisions may have on the state laws.

(5) Take steps for enactment of good laws—if the state does not already have them, including laws prohibiting tie-in sales.

(6) After local research, approach the attorney general to get an injunction sworn out prohibiting the sale and distribution of objectionable material.

(7) Stimulate stricter enforcement of good laws.

(8) Publicize the campaign through state-wide media.

National action

(1) Urge congressmen and senators to support national legislation. Information on pending legislation can be secured from The Churchmen's Commission for Decent Publications (address above).

(2) Write to the Postmaster General supporting and urging a continuing fight against pornography. Address: Washington 25, D. C.

(3) Encourage national organizations to attack this problem (PTA, Chamber of Commerce, Service Clubs, etc.).

(4) Join the Churchmen's Commission for Decent Publications (address above).

(5) Encourage the Council of State Governments to develop model state legislation. Address: 1313 East 60th Street, Chicago 37, Illinois.

(6) Encourage publications and the motion picture and television industry to establish and follow codes of good conduct in dealing with sex. Two agencies to contact: National Association of Broadcasters, 1771 N Street, N. W., Washington, D. C. Motion Picture Association of America, 1600 Eye Street, N. W., Washington, D. C.

(7) Encourage the U. S. House and Senate Post Office Committees to maintain a continuing campaign to rid the mails of pornographic materials.

What a local church can do

(1) Take an official position on the question of pornography and release that statement to members, and the press, radio and television.

(2) The minister might preach a sermon on Christian attitudes toward

sex, warning of the degrading effect of pornographic material.

(3) Participate as an organization of the community in well-conceived, well-run, programs of community action.

(4) Members who are leaders in other community organizations can urge those groups to join the campaign against pornography.

(5) Provide or recommend wholesome reading and viewing materials and encourage the patronage of products upholding sound standards of morality and decency.

(6) Provide education in the church school on Christian attitudes toward sex and personality growth.

(7) Remind church members that the Christian fellowship provides a constructive opportunity for meeting the needs of all persons for new and enriching experiences. When a person's life is filled with constructive activity, there is no place for destructive amusements. Persons who are related to God through Christ find that his spirit will provide the power to live wholesome lives.

What a single individual can do

(1) *Avoid Purchases.* The person's first line of action against pornographic and other objectionable printed materials and movies is to refrain from purchasing or attending such products. Were there no market for these items, their commercial production soon would cease.

(2) *Influence Opinions.* One can witness individually through written and spoken word to his aversion to these objectionable materials. Letters and personal visits to legislators and law enforcement officials are means to this end. So are carefully chosen comments to readers or patrons and vendors of such products.

Letters to the editor of influential newspapers are helpful. Vocal support and constructive criticism of public officials faithfully seeking to do their official duty in this difficult field is

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Reprints of this plan of action for the churches to deal with the problem of pornography are available from the Service Department of the General Board of Temperance, 100 Maryland Ave., NE, Washington 2, D. C.; single copies free, $2 per 100.

(continued from page 5)

another effective means of individual witness.

(3) *Use laws.* Initiating legal action against clearly offensive publications or films is another avenue open to the individual. Materials received through the mails can be turned out to the local postmaster for prosecution. Those on sale locally can be dealt with through the city or county attorney or through the police department.

(4) *Handle products responsibly.* Sensitive individuals feeling their responsibility for the well-being of their neighbors will avoid dealing in or merchandising products of this character. They will prefer smaller monetary gains to the risk of harming their neighbors. They will screen the products they handle and will welcome constructive counsel helping them to separate the unacceptable from the acceptable materials.

(5) *Overcome loneliness.* Recognizing that loneliness and insecurity may be factors prompting some persons to rely on pornographic materials for vicarious satisfactions, thoughtful persons will give special attention to persons alone and away from their usual supporting environment.

Magazines use sex for selling tool

A recent mailing for *Coronet* illustrates the way in which sex has become a selling tool in our society. The mailing featured headlines of articles *Coronet* is carrying or will carry.

"Diet and Fertility," "Marriage Failures," "How Women Hurt Men Most," "The Woman Behind Castro," "What Are the *Real* Differences Between Men and Women?" these headlines read.

But *Coronet* is not the only magazine that boosts sales with sex emphasis. Most of our reputable magazines now candidly discuss contraception, homosexuality, incompatibility, impotence, or abortion.

Recently *Newsweek* reported that Indianapolis police raided magazine dealers and confiscated 1,500 magazines such as *Tempo, Escapade,* or *Satan.* After the raid, sex-conscious dealers kept magazines like *Reader's Digest, Coronet,* or *McCalls* off their news racks.

Titles such as "Achieving Sexual Harmony in Marriage" or "The Modern Woman's Role in Sex and Marriage" frightened the harassed dealers.

According to *Newsweek,* editors now print articles that were once too delicate for the public taste. But

many of these articles are made more attractive by their exciting titles.

Margaret Mead, anthropologist and authority on psychosexual mores, attributes the new trend to the Kinsey report which opened up the sex subject, *Newsweek* reports.

In spite of the fact that many psychiatrists see harm in the continuous sex literature of our society, the trend will grow, *Newsweek* says, because *it sells magazines.*

• U. S. schools, criticized for being less efficient than Russia's and swamped with scholars, receive only 3½ per cent of the national income, ½ of 1 per cent more than we spend on alcoholic beverages.

by

Caradine R. Hooton

"Tremendous power is made available through a good man's earnest prayer." Believing this we can make the new year an auspicious beginning for what is thought to be the most important decade in the history of the U. S. A.

Let us think of it as the *Sobering Sixties!* Many of us have survived the *thundering teens,* the *thrifty twenties,* the *thirsty thirties,* the *frightful forties,* and the *fitful fifties.* Now we need to move from survival to revival.

These 10 years will undoubtedly be *significant sixties!* For a meaningful exploration of space we need illumination of the Spirit. To survive with honor, we must serve with helpfulness.

With whatever armaments may be required for protection leaders must practice abstinence for power. Progress will come through the disciplined following of the Christ who said, "If any man will come after me, let him deny himself, take up his cross daily and follow me."

In the selection of national, state, and local leaders during this election year, I shall vote and work against any man who has a penchant for social drinking or a financial tie-in with the liquor industry.

The time is here when the very security of our nation and welfare of the people demand most careful scrutiny of the attitude of candidates toward alcohol, gambling and pornography.

Not the least important factor in our selection of a President, for example, is his personal or family affiliation with the liquor business. Whatever else may be said about one's denominational connection, let us beware of entrusting governmental functions to any man who has a "mind-set" for Scotch imports or spiritous impedimenta.

WORLD PEACE

The 86th Congress reconvened last week for the second half of its two year session. Adjournment is expected before the Democratic Convention, July 11, and the Republican Convention, July 25. Five presidential candidates are in the Senate: Humphrey, Johnson, Kennedy, Nixon, and Symington.

Important issues before 86th Congress

The most important issue before Congress will be *disarmament.* By *disarmament* we mean a family of issues, all of which are significant and bound together in our Christian concern for the world about which Micah prophesied. The following are actions which Congress should take and in support of which we should pray, write letters, and work:

Approve a joint resolution affirming "general and complete disarmament" as a goal of U. S. foreign policy. This would be in keeping with the resolution on disarmament of the 14th General Assembly of the United Nations and the resolution of the General Board of the National Council of Churches adopted on December 3, 1959.

Approve a resolution reaffirming U. S. intention to devote a substantial portion of savings resulting from disarmament to "works for peace." Such a resolution (S. Con. Res. 48) has already been passed by the Senate. A similar resolution in the House (H. Con. Res. 393) is awaiting action.

Adlai Stevenson has proposed that the free world pool its resources for a 40 year $200 billion investment program for underdeveloped nations. Others have suggested that the United States devote at least 1 per cent of its gross national product to this purpose, that is, about $4 billion.

Approve a possible treaty to end nuclear weapons tests. Within the past month negotiators at Geneva have approved the 18th article of the planned 24 article treaty, and on December 14 the Soviet Union proposed a compromise on three of the remaining stumbling blocks: composition of the Control Commission, staffing of control posts, and voting procedures on budgetary questions.

Negotiations were recessed December 19 to allow the governments to consider a report from experts on the policy of underground tests. Talks will resume on January 12. If a treaty is signed, it must be approved by a two-thirds vote of the Senate.

Approve Antarctica Treaty. On December 1, 12 nations, including the United States and the Soviet Union, signed a treaty designed to ensure that Antarctica will be used for peaceful purposes only.

The treaty prohibits nuclear weapons tests, military activities, and the disposal of radioactive waste in the area. Under the inspection system official observers "shall have complete freedom of access at any time to any or all areas of Antarctica." This treaty will need a two-thirds vote in the Senate.

Appropriate money for disarmament studies. Last year the State Department requested some $400,000 for technical studies on disarmament. This was turned down, although Senator Humphrey on four occasions pressed for the sum without effective support from the Administration.

Approve a resolution opposing germ and gas warfare. In the first session Congressmen Kastenmeier of Wisconsin and Roosevelt of California sponsored H.C.R. 433 and 438, affirming that the United States shall

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WORLD PEACE

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"under no circumstances resort to the use of biological weapons or the use of poisonous or obnoxious gases unless they are first used by our enemies."

These resolutions are designed to counter vigorous Army Chemical Corps efforts to make the use of such weapons acceptable to the public and to have the National Security Council authorize the use of such weapons whether or not another country uses them first.

Revise World Court Treaty. When the Senate approved ratification of the Statute of the International Court of Justice in 1946 it attached the "Connolly Reservation" under which the United States reserves the right to judge whether a case falls within the Court's jurisdiction, rather than letting the Court decide this question.

A resolution (S.R. 94) introduced by Senator Humphrey would remove the reservation. On November 17 President Eisenhower reiterated support for removal of the self-judging restriction.

Revise US China Policy. Negotiations with the People's Republic of China are necessary, if inspection stations to monitor a nuclear test ban are to be set up there. Two recent reports indicate further dissatisfaction with U. S.-China policy.

The Report on Asia submitted by Conlon Associates urges abandonment of "containment through isolation" in favor of a policy based on "exploration and negotiation."

The Rockefeller Brothers Fund report, "Mid-century Challenge to U. S. Foreign Policy," said that self interest and enlightened policy require "a candid recognition of what China is and where it is going." It called for "full reporting by Americans on the spot" in China.

Revise Immigration Laws in Favor of Refugees. Dean Francis Sayre, chairman of the U. S. Committee for Refugees, asserts that the World Refugee Year has reached its mid-point without a commensurate U. S. financial contribution or relaxation of immigration restrictions.

Acceptance of a reasonable number of the stateless persons of the world, including a fair share of so-called hard-core cases, is an absolute requisite to meaningful observance of the World Refugee Year.

Seven European nations form trade association

In late November there was good news from Europe. Most of us saw no reference to it in the press. Seven nations established the European Free Trade Association (EFTA). They were Austria, Britain, Denmark, Norway, Portugal, Sweden, and Switzerland.

They subscribed to an agreement by which they undertake to abolish tariffs between them on industrial goods and to introduce special arrangements to increase trade in agriculture and fish products.

They will cut tariffs by 20 per cent on July 1, 1960, and by 10 per cent each year thereafter until 1970. Unlike the other European group, the six nation Economic Community, they will not establish a common tariff wall.

A full description of this historic decision may be obtained from the British Information Services, 45 Rockefeller Plaza, New York 20, New York. Ask for Special Issue on EFTA, issued in December, 1959.

• Interviewing people at random on the question, "What do you wish you had the nerve to do?" a *New York Daily News* reporter got this answer:

"Mister, I don't believe in war, but I'm being drafted. I wish I had the nerve to say I'm a conscientious objector, which I am, but I'm afraid of what people will say. Many of my friends would say I am unpatriotic and a few might even call me downright yellow."

• A Danish newspaper reported that a television program on bullfighting was taken off the air in Copenhagen because there were so many complaints against showing cruelty to animals. The program was replaced by films of naval battles.

by *Daniel E. Taylor*

An NBC panel of commentators agreed that peace would be the most talked about item in the coming 1960 political campaign. Then, each ventured the opinion that at the end of the year we would find none of the basic problems much nearer solution.

Meanwhile, politicians, diplomats, and newsmen concur that all negotiations on disarmament must proceed guardedly.

A recent Gallup poll reports that 74 per cent of our populace are against renewing bomb tests; 11 per cent favor continued testing; with 15 per cent undecided.

A fortnight ago Dr. McCracken of Riverside Church commented at a departmental meeting in New York that sermons on peace still encounter measurable resistance in many congregations.

Should these items tutor us toward more effective work for peace?

Thus it will be tragic if peace is the most talked about topic in the forthcoming election without anything positive being done about it. American support of peace must not be restricted to lip-service and campaign rhetoric.

We must point out the discrepancy between our lightly reviewed and costly missile program and our penurious and cautious disarmament policy.

We need to regard the possibility that public willingness to make real steps toward peaceful solutions may at times outrun what politicians offer.

In all this the position of the Church remains obscure until churchmen reclaim the will to peace as part of their basic Christian motivation. Currently our work for peace lags behind some secular groups.

As we move into 1960, peace remains a slogan in Russia and a sentiment in America. Neither attitude is rugged enough for the contemporary challenges to humanity.

An address given by Dr. William C. Davidon at the North Central Christian Social Relations Briefing Conference of The Methodist Church, September 30, 1959.

Weaponry, technology, science: life or death?

It is difficult to communicate some of the changes which are taking place in weaponry, in the ability of some men to kill the rest. One reason for this difficulty is the fantastic speed with which these developments have occurred; another is that these events are so different from anything in our personal or historical experience. It has been but 14 years since Hiroshima. Fourteen years, even in a static situation, would be a short time to communicate to large numbers of people the nature of so drastic a development as that bomb at Hiroshima.

But it has not been a static 14 years. A long series of drastic changes has occurred. Let us for a moment go back those 14 years, and quote Hanson Baldwin writing in the *New York Times* the day after Hiroshima, August 7, 1945:

"Yet when this is said, we have sowed the whirlwind. Much of our bombing throughout the war, like the enemy's has been directed against cities and civilians. Because our bombing has been more effective, and hence more devastating, Americans have become a synonym for destruction. And now, we have been the first to introduce a new weapon of unknowable effects which may bring us victory quickly, but which will sow the seeds of hate more widely than ever. We may yet reap the whirlwind."

A shadow over humanity

From the Vatican, on August 8, 1945, came the statement: "This incredible destructive instrument remains a temptation for posterity . . . a sinister shadow over the future of humanity."

These are the statements of 1945, 14 years ago. They are about a bomb which by present standards is an extremely small one. This bomb fissioned some three tablespoons of uranium. Those three tablespoons of uranium fissioned at about 2000 feet above Hiroshima, destroyed over four square miles of the city and inflicted casualties on more than 200,000 people. The obliteration was too total, too sudden to permit accurate count-

ing of the dead. U. S. estimates put the figure at 70,000 . . . from the fission of three tablespoons of material.

These are phenomena about which no human has had previous experience. It is hard to picture so little material producing such widespread effects. Some of the scientists who worked on the project had difficulty in accepting the fact that such small amounts of material could produce these effects, though they know from their rational understanding that this would indeed take place.

By present standards, Hiroshima was a small explosion, but smaller atomic bombs have subsequently been exploded. One way to give you some idea of the change which has taken place is to make a few remarks about the smallest and the largest of nuclear weapons.

The smallest about which there has been much detailed information released, and which was described by AEC commissioner Willard Libby in 1958 as among the smallest exploded up to that time, was an underground explosion of September, 1957. This was a bomb more than 10 times smaller than the one at Hiroshima. This was a bomb in which the amount of material fissioned occupied less space than one teaspoonful. More uranium or plutonium was undoubtedly present in the weapon, but this is the amount actually consumed.

The powerful little bomb

This little bomb, smaller than most now called "tactical nuclear weapons" vaporized or crushed some 400,000 tons of rock. Four hundred thousand tons is about the combined weight of the population of New York City, or of a large fleet of battleships.

It produced earthquake effects that were detected several thousands miles away from the explosion. It produced shock waves clearly distinguishable from earthquakes hundreds of miles away. It heated a large subterranean region to high temperatures, and a year and a half later, this region deep underground was still at a temperature close to that of boiling water. It produced large amounts of radioactivity trapped in a deep underground chasm.

This is a little nuclear weapon. Among the smallest. But its energy was three times greater than the energy released in all the explosives dropped on London during the biggest raid of World War II, when 590 tons were dropped. But in this underground explosion, the energy of 1700 tons of TNT was released, energy released from one teaspoonful of material.

This gives us some idea of the

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change that has taken place. There is less energy released in the explosion of one pound of TNT than in a pound of the log the caveman used to keep his cave warm. The most powerful chemical rocket fuels have but a few times more energy per pound than the caveman's log.

These modern materials may release their energy more conveniently, or more rapidly, or make less ash, but they don't pack more available energy into a given space. *Only* nuclear energy marks an abrupt change from the caveman's log, from TNT, from rocket fuels.

A large nuclear explosion

To comprehend the largest of nuclear explosions strains still further our ability to be aware of unprecedented events. On March 1, 1954, a single explosion released an energy estimated to be equivalent to 18 million tons of TNT. Eighteen million tons is many times the total of all explosives used in World War II. It is indeed . . . and this has been quoted recently . . . more than all explosions set off in all the wars of human history. This from a single weapon, released within a few cubic feet within millionths of a second.

When such an explosion takes place, a large ball of fire is formed. At a distance of 100 miles away, it has a brightness one hundred times greater than that of the sun at noon. When a smaller nuclear explosion was set off over Johnson Island, it lit the sky in Hawaii, about 700 miles away, though that was past the limit of direct sight because of the curvature of the earth. It was estimated that that explosion would have burned the retina of persons three or four hundred miles away, were they to have looked at it.

This ball of fire heats up a huge volume of gas, and makes essentially a colossal hot air balloon. Its volume is so great and its temperature so high that this ball of hot gas has the lifting power to pick up the population of the US and carry us all into the stratosphere.

In actuality, on that explosion of March 1, 1954, this fire ball vaporized and ground up millions of tons of rock, and carried it into the stratosphere. It produced a blast wave capable of destroying heavily reinforced windowless buildings over many square miles. It had the strength to destroy typical frame houses over many hundreds of square miles. A minute after the heat and light from such a ball of fire has set fire to distant objects and people, the blast wave is still travelling outward, crumbling houses.

The explosion of March 1, 1954, covered seven thousand square miles with lethal amounts of radioactivity. One might point out that the entire land surface of the earth, not just what has been populated, but all the land surface of the earth: all the deserts, all the mountains, everything above sea level, would be covered by eight thousand such radioactive zones, each seven thousand square miles in area.

Eight thousand such weapons, estimated to cost about $1 million apiece and to be contained in existing stockpiles, could be used to make the entire land surface of the earth unfit for life.

Because of these changes, and many others, it is necessary to stop and think whether this destructive power provides security not only for our lives, but for entire continuity of civilization, for the link between the accomplishments and heritage of all the past with all the future, security for our children to grow and security for all men on this interdependent planet.

The increasing danger

Yet other changes are taking place, making world destruction increasingly likely. One is that nuclear weapons are now passing into the hands of men in more countries. Both France and mainland China have programs underway for the manufacture of nuclear weapons and are expected to have some shortly.

But they are not alone. The United States has recently signed agreements with West Germany, the Netherlands, Turkey, and Greece, as well as with France, Canada, and Great Britain, supplying them with information and with some of the equipment for the use of nuclear weapons, though not supplying them with the weapons themselves. It will, however make the military of West Germany, Turkey, Greece, and the Netherlands more reliant on nuclear weapons. They will organize their military structure around the nuclear weapons which at the present time are under U. S. control.

But in time, this situation will change. In addition to France, West Germany possesses the independent ability to make nuclear weapons. West Germany has nuclear reactors functioning producing plutonium, a nuclear explosive from which weapons can be made. These reactors are not now being used for military purposes. But the skills that are developed, the facilities constructed, are applicable to weapons work. We might note that nuclear fission was first discovered in Germany 20 years ago by Hahn and Strassman.

Moreover, intercontinental ballistic missiles with nuclear warheads are now being manufactured and deployed around the world. This is bringing the world society to the position in which its destruction within a few hours is an ever present possibility.

We have not yet reached the point where the lives of ourselves and our children are constantly in the hands of the crews of submarines sitting under the polar ice caps, with rocket teams stationed in mountain caves, with men capable of launching them momentarily into the heart of distant countries.

The above is the first part of Dr. Davidon's address. The second part will be printed in *Contact*, February 1. The entire address may be obtained from the Board of World Peace, 740 Rush Street, Chicago 11, Ill. 10¢ each, $1 for 12, $5 for 100.

SOCIAL AND ECONOMIC RELATIONS

Here is the 1960 Race Relations Sunday Message adopted by the National Council of Churches. Copies are available through the Board of Social and Economic Relations or directly from the National Council of Churches, Department of Racial and Cultural Relations, 475 Riverside Drive, New York 27, New York.

". . . love . . . in deed and in truth"

The National Council of Churches 1960 Race Relations Sunday Message

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children let us not love in word or speech, but in deed and in truth." 1 John 3:17-18 (Revised Standard Version)

The First Letter of John stresses that Christian love is universal and unrestricted, but the writer of the Letter is not content to leave it at this point. Love must express itself in practical situations. It must be demonstrated concretely where we live, work, play and worship.

This is made clear in the question, "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

The writer's reply to his own question is equally clear. Moffatt's translation puts it well: "My dear children, let us put our love not into words or into talk but into deeds, and make it real."

Love not practiced

In far too many instances love is not practiced in the current pattern of racial relationships in this country. The superior-inferior status which is accorded people on the basis of their race results not only in broken fellowship but, even worse, in estrangement and, at times, in open conflict. Remember some other words in First John, "He who does not love remains in death."

There is little evidence that the attitudes of Christians about race are very different from those of people who do not profess to be Christians. Too often, within the churches, we hear Christians referred to as "Negro brethren," "white brethren," or "Indian brethren," instead of as just "the brethren."

The involvement of the Christian movement in the current pattern of racial relationships is highlighted by frequent and casual referrals to "white churches," "Negro churches," "Chinese churches" and to other racial designations before the word "church."

We must not stop with a mere indictment. *Much has been done to make Christians aware that racial segregation is sinful.* Many churches are working to eliminate it from their practices. There is increasing recognition among church people that the elimination of racial discrimination in housing and the accompanying pattern of segregation are of primary importance in solving the problem in the churches.

Housing discrimination

Eliminating racial discrimination in housing is essential if the churches are to serve people on a racially inclusive basis and if Christians are to overcome estangement as well as to bind up the broken fellowship in our society. Non-white people are denied the right to rent or purchase property of their choice because of their race. This denial forces the majority of them to live in segregated

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SOCIAL AND ECONOMIC RELATIONS

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and overcrowded urban areas. It is a story of housing which is inferior in quality and quantity.

According to the 1950 United States Census, 70 per cent of all non-white families lived in dwellings which were dilapidated or had inadequate plumbing. Available evidence seems to indicate that substantially the same situation prevails today.

The continued migration of non-white people to urban areas where they must live in racial ghettos, whose boundaries change very slowly, causes overcrowding. No matter what the race of the people occupying it overcrowded housing deteriorates, breeding slum conditions in the area. The material and social costs of slums to the whole community are readily discernible. What is less discernible are the spiritual and psychological costs.

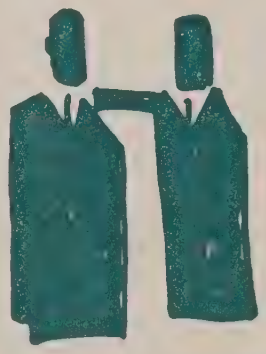
Equally tragic are the costs to individuals. This is revealed in the efforts of non-white families to escape from slum areas. They may have the money to purchase or rent housing and the character, education, and ability to make a creative contribution to any community. Nevertheless, fruitless visits to many real estate brokers make them feel as though they are regarded as a "lesser breed without the law."

Even if they are able to purchase or rent a dwelling of their choice, there is the question of the conduct of their "white" neighbors. The spiritual and psychological costs to the non-white family are considerable, but what of the others? Are there spiritual and psychological costs to those who perpetuate this or who acquiesce in it?

These people have the world's goods, property. They see their brother's need, yet close their hearts against him. Can they love God?

How do we love in deed? How do we make love real? Many churches and individual Christians work for the right of every person to acquire adequate housing on the basis of personal preference and financial ability without regard to race, national origin or religion. They root their convictions in the Christian gospel which teaches that God has given all men intrinsic worth.

Moreover, they must be concerned because adequate housing is an important factor in contributing to the



spiritual, moral, and material strength of family life as well as to the development of character, spiritual insight, and our God-given talents. This type of effort is the responsibility of every Christian.

More than words

Many people are concerned about the problem. But often we express our love only in words. Surely we have heard people say, "I would sell my house to anyone able to buy it regardless of race, but what would my neighbors says?" Should the wishes of a neighbor transcend the Christian responsibility to respect the intrinsic worth which God in Christ has given to all men?

This is illustrative of the fact that many people of potential good will feel that they are forced to acquiesce in the perpetuation of the evil of housing discrimination and segregation. How can we do this and really love God?

We express our love in deeds, as Christians, when we sell or rent property to persons on the basis of their personal preference and financial ability without regard to race.

Churches as well as individual Christians can make their love real when they welcome people as good neighbors regardless of race and when they use their influence to see that the community guarantees to people the right to acquire property without regard to race.

They have a high moral responsibility to exercise leadership in creating and maintaining the racially inclusive character of their communities. These are practical demonstrations of love which will contribute to overcoming the estrangement and to binding up the broken fellowship which racial discrimination and segregation have caused in the Christian community. Such practical demonstrations will serve as a witness which will lead individuals and society to express love in deeds.

"Little children, let us not love in word or speech, but in deed and in truth."

Senator offers formula for automation problem

Sen. Paul H. Douglas (D-Ill.) recently offered a four-point formula for dealing with automation.

While this is no endorsement of the Senator's formula, we recommend that these points be discussed and that this discussion be supplemented by other material which would help to formulate a solution to technological displacement by machines.

These are the points:

(1) The rate of automation should be mutually agreed upon by the union and management.

(2) No new workers should be hired when workers are being displaced by automation.

(3) Displaced workers should be given new jobs out of the 10 per cent normal personnel turnover common in big industry.

(4) If the 10 per cent figure proves insufficient, displaced workers should be retained for other jobs available, either in or out of their present industry, and during that transition period they should receive additional unemployment insurance and other such benefits.

Church and State situation reviewed

The Board of Social and Economic Relations has been saying for a long time and with increasing conviction that one of the most difficult problems which the Church will face in the next decade or so is Church and State relationships.

It is obvious that through the opportunities open by increased government funds for an encroachment upon the traditional conception of separation of Church and State Protestant churches are in danger of undercutting their own generally accepted principles.

This whole matter takes real significance when we consider such things as the rapid growth of Roman Catholic influence in the great political centers of the nation, the increasing number of people who desire to attend parochial or private schools, the uninhibited search for new appropriations of government funds for parochial schools being carried on by the Roman Catholic Church and some Protestant schools, and the increasing activity on the part of Protestant institutions to get government funds for a variety of purposes.

In order to sharpen the situation for you, we are here reproducing excerpts from the bulletin of the National Catholic Educational Association published in August, 1959, containing the proceedings and addresses to the 56th annual meeting of the association:

NCEA report

"In response to a request from Monsignor Hochwalt, Director of the NCWC, Dept. of Education, the NCEA School Superintendents' Dept. submits this brief expression of a general consensus of opinion on a recommended course of action regarding various proposals for federal aid to education which may be debated during the coming Congress.

"(1) The need for federal aid to the nation's schools and pupils is an open question which individual superintendents and other Catholic educators should try to answer in the light of all pertinent evidence.

"(2) The members of the School Superintendents' Dept. wish to reassert their conviction that Catholic schools have a clear right in distributive justice to an equitable share of federal funds appropriated to aid education. Accepting less federal aid then is really due to Catholic schools and their pupils is not to be construed as an abdication of the long-range responsibility to seek a full measure of justice by wise and prudent means.

"A diligent effort to obtain even a minimum amount of federal aid for a few welfare services does not mean that fundamental principles of justice are being compromised. Obtaining full justice in any field of human endeavor generally is a long struggle

that must start with a modest demand for partial justice. That is what must be done in the current effort on federal aid to education.

"(3) The School Superintendents' Dept. recommends that during the next Congress the NCWC Education and Legal Departments endeavor by means which they know best to incorporate into federal aid bills provisions which will give Catholic schools and their pupils as much assistance as can be obtained without violation of federal law as interpreted by the Supreme Court of the United States. Practically, this assistance falls into three categories: (a) loans, (b) contractual services, and (c) auxiliary services.

"(4) With regard to a bill for federal aid for schoolhouse construction, the School Superintendents' Dept. recommends that it include a provision for long-term, low-interest loans for the construction of non-public schoolhouses. The College Housing Law is a good precedent for this recommendation.

Current expenditures aid

"(5) With regard to a bill for federal aid for current expenditures, the School Superintendents' Dept. recommends that it include a provision to guarantee (by means of the 'withholding' provision) auxiliary services for non-public school pupils in all states assisted by federal funds. The NCWC should insist upon this provision even to the point of defeating the whole bill if that should be necessary.

"(6) With regard to a bill for federal aid for public school teachers' salaries, the School Superintendents' Dept. recommends that an effort be made to tie in some kind of a rider for auxiliary services for non-public school pupils. The Dept., however, recognizes the practical difficulties inherent in this recommendation.

"(7) All things considered, the Dept. tends to think that a bill for federal aid for schoolhouse construction would be the least objectionable kind of federal aid, if enacted into law, and would bring more benefit to Catholic education than measures for current expenditures of teachers' salaries.

"(8) The School Superintendents' Dept. wishes to commend the NCWC for its brilliant success during the last Congress. Great gains were made with a minimum of public controversy. Aware that the NCWC authorities on the scene in Washington are in a position to select prudent means

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to achieve our objectives, the School Superintendents' Dept. respectfully suggests that the NCWC continue its quiet effort to work out legislation to help our Catholic schools and their pupils.

"The Dept. stands ready to support the NCWC in any way that it proposes. The members of the School Superintendents' Dept. wish to assure Monsignor Hochwalt that they will consult him before they take any action on any federal legislation. They share his desire to avoid hasty or ill-advised activity that might cause embarrassment and difficulty on the Washington scene.

"(9) The School Superintendents' Dept. will do its best to persuade the principals of Catholic high schools to borrow funds for the purchase of scientific, mathematical, and modern language equipment under the provisions of the National Defense Education Act. It fully recognizes the fact that failure to borrow this money would set a very unfavorable precedent for future legislation designed to help non-public education.

"(10) This report, we repeat, is a consensus of opinion. It is not to be assumed that every member of the School Superintendents' Dept. agrees with every word of it. This report is a strictly confidential statement for the attention of Monsignor Hochwalt and others with whom he may wish to discuss it in confidence. Members of the School Superintendents' Dept. would appreciate having a mimeographed copy of this report and suggest that Father D'Amour send it to all members of the Dept. with a covering letter describing its origin and emphasizing its confidential character. (Respectfully submitted, Rev. Richard Kleiber, Secretary.)"

Housing issue hits Illinois town

Most of you have been reading about the housing problem in Deerfield, Ill.

Deerfield is a small, quiet suburban town on the North side of Chicago. Life has become a turmoil in that town because of the reaction of the town folk to a housing development by Milgam and Associates of Princeton, N. J., in which there were to be about 12 Negro families out of a total of 50 houses to be erected.

The events which have been most important for the churches in this situation seem to be:

(1) A unilateral announcement by one of the clergymen in the town of the interracial nature of the housing project. It would have been much better had the announcement been made by the ministerial association

or better still if it had been made by the builders themselves rather than by the clergyman. The builders had planned to make the announcement upon completion of the two model homes.

(2) Most of the churches were unprepared for such a turmoil. One pastor said: "We have been living on milk-toast for several years, and all of a sudden, when we get a good tough piece of beefsteak to chew on, we are stopped."

Fortunately this particular church was ahead of the game, because more than a year ago, the pastor had led his people to declare themselves on racial matters.

The lesson to learn here, of course, is that the best way to meet a crisis if it should arise, is to have people prepared and informed and on the record in advance of the situation.

(3) The economic factor is crucial in such situations. The constant and recurring theme of the people is they did not like the action of the developers in determining to have an interracial project in Deerfield, and that such a project would depress the property values in the community. This is repeated over and over again despite the evidence in several communities including Princeton, N. J., where the same group had built a similar housing project that values have not been depressed. Even during the hub-bub in Deerfield real estate sales continued and the developers of the interracial project sold two houses to white people.

(4) The fact that the Negro people would be purchasing homes for at least $30,000, comparable to all those homes in the neighborhood, was apparently disregarded. Fear of intrusion by the non-white people, and the possible economic loss was a crucial factor.

(5) When people are exercised over interracial matters they are willing to pay the price for their bias. This is a tested fact by the approval two-to-one of a $500,000 bond issue for the purchase of property including the development property which the town is about to condemn. An interesting fact is that on two previous occasions bond issues of about one-third this size had been turned down by the same residents before the interracial housing project was announced.

Practical tactics needed

(6) One of the criticisms which was levelled at the clergymen of the town was that they do not have any personal economic stake and therefore can be quite idealistic and not practical about the way they handle such an issue. Maybe this says something for "parsonage" policy.

(7) The churches apparently taken as a whole had very little, if any, influence in shaping the pattern of the community reaction, although there were quite a few people who were willing to band into an organization to support the housing project but who were by no means sufficiently strong to stop the fever rising.

This is a case study of interesting proportions and tells us that our local church commissions especially in areas that are either changing or will be changing, which is practically every area in the country, should give active preparation of congregations to deal with the issue when it arises.

The General Board of Social and Economic Relations is prepared to help you in your situation.

. . . at your service

AUDIO VISUALS

On The Beach—being shown in theatres in the United States and foreign countries.

This film is a portrayal of a nuclear war and the war's consequences upon human life. It is a popular presentation of the things that nuclear scientists like William Davidon (see Davidon article, pages 9-10) have been warning us about for many years.

A youth group or adult class might hold a theatre party to see this film and then discuss it at the next regular meeting.

Still They Move—prepared by the Woman's Division of Christian Service, Department of Christian Social Relations; purchase from the Woman's Division of Christian Service, Board of Missions, The Methodist Church, 475 Riverside Drive, New York 27, N. Y.; $4.

This film strip deals with the problems of a mobile population, the need for adequate housing, especially for low and medium income people and minority groups.

The situation is specifically related to study programs for the local church Woman's Society but could be used effectively by the local church Commission of Christian Social Relations.

There are sufficient case studies involved in the filmstrip to make it authentic and usable.

One fine thing included in the script which accompanies each filmstrip is a *Leader's Guide* which gives the purpose of the filmstrip, when and where the filmstrip should be shown, the statements from the Dallas Human Relations Conference on Housing, and instruction in the techniques for leadership preparation and the physical facilities.

The suggested topics for discussion are:

(1) What are the living conditions of minority groups in your community?

(2) Does your community have a housing authority?

(3) What can be done to prevent a block from becoming a "tip point?"

(4) Is segregated housing in this country a disservice to the world's understanding of how a democracy works?

(5) Is segregated housing an acute phase of race relations in the North, as schools are presently the acute phase of race relations in the South?

In addition to this, there is an excellent list of resource materials dealing with general pamphlets and books, a number of leaflets and booklets, and also a list of good films and filmstrips which can be used for a longer study of the whole matter.

The Board of Social and Economic Relations strongly urges the use of this filmstrip.

PAMPHLETS

World Refugee Year, A Guide For Community Action—25 pages, published by the United States Committee for Refugees, sponsored by about 60 national organizations such as American Association for the United Nations, the Church Peace Union, United Church Women, and the National Council of Churches.

Obtain from the Board of World Peace for 40 cents.

Besides this booklet, the Board offers a *World Refugee Packet*, $1; *We Strangers and Afraid* by Elfan Rees of the World Council of Churches, $.50; and *Wanted: A World Refugee Year*, $.25, the story of how three British youths initiated the idea of such a year and persuaded their government to sponsor it at the United Nations.

Persons concerned about cooperation with the World Refugee Year will want to have these valuable resources.

The Christian Church and Gambling—by Dr. Lycurgus M. Starkey, Jr., associate professor of church history and social ethics at the National Methodist Theological Seminary, Kansas City, Mo.; available from the Service Department of the General Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D. C.; $.10 per copy, $7.50 per 100.

This attractive booklet presents a theological look at the question of gambling. Dr. Starkey points out that gambling is psychologically, economically, and socially damaging, and calls Christians to a resolution to abstain from any type of gambling.

Nuclear Arms Race: Sanity and Survival—by Dr. Jerome D. Frank of Johns Hopkins University; a speech at the university available in either printed or taped form; for free printed copies write to Preferred Risk Mutual Insurance Company, 6000 Grand Ave., Des Moines, Iowa; the taped message can be purchased from the same address for $4.50.

In this message Dr. Frank, a psychiatrist, speaks out of his experience with mental illness concerning world peace. He speaks in an attractive and convincing manner. The message is being used by radio stations in the middle western United States.

Bulletin #23 of November 1959 "Background Information for Christian Action in Rapid Social Change: Dilemmas and Opportunities"—obtain from the Department on Church and Society, Division of Study, World Council of Churches, 17 route de Malagnue, Geneva, Switzerland; if the Board of Social and Economic Relations has enough requests, it will make copies available.

Here is a fascinating report from the Thessalonica Conference held in the summer of 1959 to deal with the following questions:

(1) What happens to man in rapid

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...at your service

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social change?—Prof. E. de Vries.

(2) At what points can Christianity make a difference to political and economic development in Africa?—Dr. G. Kiano.

(3) The Church and the Race situation in South Africa—Rev. A. M. Meiring and Rev. A. W. Blaxall.

(4) The implications of rapid social change for the Missionary program—Dr. Virgil Sly.

(5) Colonial Government in countries of rapid social change—Prof. M. Perham.

This material is so comprehensive in its presentation of the various factors involved in these topics, that it forms excellent discussion material for a conference Commission on Christian Social Relations which wishes to become more informed about the social problems which we face on a world basis.

It will also help the conference members to understand the material which will be published for the meetings of the World Council of Churches in Ceylon in 1961, and will add sharpness to the focus of the leader of social action as he faces our own national problems.

About 100 Books—obtain from the American Jewish Committee, 165 East 56 Street, New York 22, N. Y.; $.25.

Subtitled "A Gateway to Better Group Understanding," this booklet has an interesting annotated catalogue of books related to intergroup activities on various levels. These include beginners, the teen years, and so forth.

In each case full details are given about titles, authors, price, and distributors.

Here is a fine resource for persons interested in social action and human relations.

The People Take The Lead—prepared by the American Jewish Committee, purchase from the American Jewish Committee, Institute of Human Relations, 165 East 56 Street, New York 22, N. Y.; $.25 per copy.

This booklet presents a record of the progress in civil rights from 1948 to 1960. It deals with such things as progress in the Armed Services, citizenship, education, employment, housing, public accommodations, and religious, professional, fraternal, and civic societies. There is an attempt to give a variety of approaches and this opens up a vast amount of material.

CALENDAR

Christian social relations events on the national, regional and annual conference level will be listed in the space below.

Suggestions for calendar items may be sent to the CONTACT editor.

January

14-16—Texas Methodist Conference on Industrial Relations.

18—Board of Missions annual meeting, Buck Hill Falls, Pa.

19-20—Mississippi Alcohol Rehabilitation seminars, Louisville and Meridian respectively.

24—Mid-winter forum, An Evening With Rep. Fogarty, Mathewson Street Methodist Church, Providence R. I., 7:30 p.m.

24-30—Detroit conference United Nations and Washington seminar.

25-27—Western North Carolina conference school on Social Concerns; Broad Street Methodist Church, Statesville, N. C.

27-29—Board of Temperance annual meeting, Washington, D. C.

31—Mid-winter forum, Freedom of Conscience: The Uphaus Case, Mathewson Street Methodist Church, Providence, R. I., 7:30 p.m.

February

5-7—MSM seminar on Social Drinking and Alcohol Problems; Sioux Falls, S. D.

6—Christian Social Relations Workshop, Detroit, Mich.

9-12—Alcohol and Gambling Legislative seminar, Washington, D. C.

13—Christian Social Relations workshop, Flint, Mich.

16-19—Churchmen's Washington seminar, Washington, D. C.

16—Rehabilitation of Alcoholics seminar, First Methodist church, New Ulm, Minn.

20—Christian Social Relations workshop, Grayling, Mich.

21-24—North Iowa conference series on Christian Social Relations; Cedar Rapids, Oelwein, Humboldt, and Cherokee respectively.

22-26—Washington Seminar, Wisconsin Conference Board of Christian Social Relations, for Methodists in Wisconsin Conference, contact your pastor.

...training offered...

The Board of Temperance has scheduled five regional briefing conferences throughout the country in 1960. The dates and locations of these conferences are as follows:

South Central, August 1-4, Mt. Sequoyah, Ark.

South Eastern, September 13-15, Lake Junaluska, N. C.

Western, September 20-22, Hollywood, Calif.

North Central, September 27-29, Central Methodist Church, Detroit, Mich.

North Eastern November 1-3, Buck Hill Falls, Pa.

Yale University's Summer School of Alcohol Studies will be held June 28-July 23. Approximately 300 persons are accepted annually for this school that has world-wide recognition. Dr. Selden Bacon is the director and Dr. Raymond McCarthy is associate director. Total cost for the school is $275.

Registration information may be secured by writing to Yale Summer School of Alcohol Studies, 52 Hillhouse Ave., Yale Station, New Haven, Conn.

The General Board of Temperance will have three scholarships of $125 each available. Persons interested can write to the Rev. Robert Regan, Jr. at the Board of Temperance.